

THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR
IN BONUM."—Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS
WORK TOGETHER FOR GOOD."

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WHERE THE SUMMER NEVER PASSES.

(Photograph sent by Fr. A. Merkes, of Guntur, India.)

The three sisters on the right are natives, trained by European nuns. Two of these are at present in the government hospital as probationary nurses. When they secure their certificates they will be in a position to do much good.

THE FIELD AFAR is a diocesan mission organ, published bi-monthly. It aims to arouse and strengthen interest in the world-wide apostolate.

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THE FIELD AFAR is published by the Catholic Foreign Mission Bureau of Boston.

ALTHOUGH some 15,000 priests are engaged in the United States more are needed, and we understand that there is a marked dearth of vocations in the West and South. Various explanations are given for this stringency which Archbishop Ireland, in an address delivered at Dubuque, ascribes to a lack either of true Christian piety or of that "sacred knowledge which enables pastors and people to understand those sublime soarings of the soul and to aid them in their upward flight."

IN the meantime the call for laborers in the foreign mission field is becoming daily more insistent, and changed conditions, due to the aspirations and struggles of nations, positively demand that English-speaking Catholics, and especially those in the United States shall hearken to this cry in the interest of the world-wide church.

OUR bishops in the Philippines tell us that the Church there in several districts is going to seed for lack of harvesters, and Bishop Dougherty, succeeding the late Bishop Rooker, would have faced a dismal prospect had not Mill Hill Seminary in England come to the rescue of his poor diocese of Jaro. Bishop Chatron of Osaka and Bishop Berlioz of Hakodate, both in Japan, have each in turn expressed a longing for the day when Catholic priests from the United States, with the prestige of this great country, would enter that difficult field. (Father Rockliff's letter, which appears in another column, would almost make us feel that our opportunity here was already lost. Let us hope not).

BISHOP MEREL of Canton admits the great advantages which would accrue to the Church if the Chinese realized that English-speaking Christians are not all Protestants. Catholic priests from the United States would soon correct this present false impression. And Bishop Benziger of Quilon, India, who spent a few weeks recently in this country, said that nothing had given him deeper satisfaction than the knowledge that American Catholics were waking to the mission need. Bishop Benziger said that he had often been obliged to offer excuses for the seeming indifference of the English-speaking Catholic world to the progress of the Church in India,—where the English language is so necessary. Similar conditions exist elsewhere in many places, Oceanic Islands, Egypt, etc.

IF, however, we need vocations for the United States, how can we think of sending recruits "beyond the frontiers?" We would answer: *It is the firm conviction of thoughtful and saintly men that when we begin to supply the foreign missions with laborers, vocations for the varied works at home will multiply abundantly.*

This conviction is based on the experience of the Church elsewhere, witness e. g., Holland, which for several years past has been doing proportionately more than any other country for Catholic Missions, and, where, as a result, vocations to the priesthood and the religious life superabound.

The nature of divine charity would also suggest this solution for the vocation problem: *for charity as it expands, intensifies.* If, therefore, the true charity of Christ be cultivated in our parishes throughout the various dioceses of our country, so that young men and young women shall be found to "go the whole way" for souls, ever with no hope of returning, such sacrifices cannot but inspire many to go at least part of the way. To-day the West and South are as the ends of the earth in the imagination of many a young American, simply because he has never been trained to the world-wide vision with its greater sacrifices.

IT gives to all Catholics, interested in this idea, a positive joy to note in our country the awakening, slow but certain, to our duty towards the long-neglected foreign mission field. "Full time, it is," (*Western Watchman*, reporting Archbishop Ireland,) "that the American Church emulate the missionary zeal of other countries that once came to its aid, and in its turn send of its abundance priests across its borders to distant

lands where a sufficient native clergy is still an impossibility, or where unbelief and heathenism still cast over souls their darkening shades."

THE FIELD AFAR is going to about 150 missionaries, in each one of whom we are personally interested.

The paper serves us, therefore, as a simple and useful channel of communication to these soldiers at the front, and we know that they will not take it amiss if from time to time we presume to instruct them.

In this issue we wish to correct an idea quite common among missionaries, that every "American" is rich and that large gifts of money can be secured by a single advertisement of a worthy need.

We admit that money is freer in the United States than in most countries; that our people earn much and spend much; that a dollar here does go much further than a franc on the continent of Europe (when used by a European); but when it comes to the matter of securing money for Catholic missions, we wish our dear missionaries to realize that in America as elsewhere, we must depend *not on the much from the few, but on the mite from the many.* God evidently desires that all, even the poorest, shall co-operate in the evangelization of the world.

SUCH a Providential design does not, of course, excuse the rich Catholic from giving, but his responsibility and his neglect or oversight in this matter is quite another question.

We may say to our missionaries that the Catholic Church counts among her children in this country, a goodly number of the wealthy, not so many certainly as Europeans believe, but an ever increasing proportion. We must add, however, that so far as our own experience goes, the few wealthy Catholics who are inclined to give towards religious and charitable purposes have not yet shown any marked sign of interest in remote countries. To give where one cannot see visible results is indeed an assurance of high motive, which our wealthy Catholics do not seem to have cultivated.

If, therefore, a missionary needs a great sum, it is quite useless to seek one benefactor. Try rather to present a comparatively small need which may be met either by one generous contribution from some Catholic, who with limited means, has an especially good heart, or by several small offerings from sympathetic readers.

In the meantime our missionaries will do well to pray for Catholics of wealth for whom the increasing comforts of life mean too often increasing indifference to the needs of others.

DURING the visit of Bishop Benziger to Boston, we remarked that in the experience of those connected with work for the propagation of the faith among the heathen, gifts from the rich were almost unknown. The Bishop assented readily to this statement, and cited a striking instance which occurred while he was in Europe.

He had been urged by friends to visit a certain "noble lady," whose charities, though ostentatious, were considerable. After an unsuccessful attempt to find her at home the Bishop was informed that the best time to see her was at about 9 A. M.

Setting aside his own convenience, Bishop Benziger reported faithfully on the following morning, and the Church's Lord awaited the State's lady, a more than reasonable length of time.

The announcement was then made by the maid that Mme. the Countess was not prepared to meet the Bishop, but would not ask him to wait longer and begged him to accept a "little gift," which was enclosed in an envelope, and which was found to contain *exactly two francs—forty cents.*

Later in the day, a poor woman, who had learned that a Bishop from India was in the town, called on him with a few of her friends, to receive his blessing and to give her mite—three hundred francs.

Blessed are the poor for theirs is the Kingdom of God!

"In this vast new continent, in the past, the attention of American bishops and priests has been directed chiefly to the local needs, to the organization of parishes and dioceses. However, I think the time has come when Americans, besides their home missions, can well afford to take an active and prominent part in the missionary work of foreign lands. Certainly, for Catholics, there is no holier or more meritorious work than the propagation of Christ's Holy Religion at home and abroad, both by word and example."
ARCHBISHOP FALCONIO.

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BACK NUMBERS WANTED.

To complete a special file, we shall be grateful for any numbers of the *Pilot* or *Sacred Heart Review* issued during the years 1903-4; also for the 1907 issues of *The Field Afar*.

ECHOES OF THE SCHOOL CONVENTION.

REPRESENTATIVES of several teaching orders visited the Diocesan Office of the Propagation of the Faith during their brief stay in Boston. Without exception, we believe, they went away enthusiastic in the cause and with regret that they could not gain a deeper insight into this great, unrealized phase of Catholic Church work.

In speaking with these teachers, the Director took occasion to point



FATHER AGNELL BLESER, O. F. M.
An American Boy in Shensi, China, one of five from the United States, now laboring in the Chinese Mission.

out the educational value of interest in Foreign Missions, which proves for the young an illumination in geography, and for their elders a source of deeper knowledge of anthropology and kindred sciences.

To make a boy realize that over in the heart of Africa, Mother Paul is writing a letter to his school, addressed from Uganda and describing Lake Victoria Nyanza, will certainly focus the youth's attention in an agreeable and impressive form. Or to read letters from some of our friends in China, Japan, India, Oceania, etc., etc., with their constant allu-

sions to places; to follow Bishops and priests on their journeys through these countries,—who will say that such an exercise will not bear fruit in more exact and more lasting memories?

And in the meantime the seeds of apostolic vocations will be dropping here and there, and occasionally, in God's good time, one will find lodgment in the soul of some generous youth who will leave all to follow His Master afar.

AMONG other visitors were two Sisters from Syracuse, N. Y., whom we were especially pleased to meet, as they belong to the Order ministering to lepers at Molokai, the Third Franciscan Order. Theirs is an American Community, founded in 1861 by the Saintly Bishop Neumann, C.S.S.R., of Philadelphia. The original house is still at Glenn Riddle, Pa. The Sisters at Molokai—five in number—are all Americans (from Utica or Rochester), except one, a Portuguese postulant, who was received at Molokai. No one of these Sisters has ever been infected with leprosy. The present superioress is well along in years and her health is failing. Her assistants are all strong, but there is room on the island for more.

✱ ✱

APPLICANTS for the Third Franciscan Order, which supplies Sisters to the leper colony at Molokai, are received only under twenty-five years of age. There is no assurance offered to the candidate that she will be assigned to the leper-work. She must be prepared to take up any task assigned to her. If her superiors judge, from her disposition, that she is fitted for work among the lepers, there is a strong probability that her wish shall be granted.

✱ ✱

TO OUR LADY.

[Written for the *Field Afar*.]

What joy it is, O Mary, dear,
To know thy love we share,—
To feel that thou art always near,
In grief, and pain, and care,—
For how could we, if left alone,—
Resist the tempter's pow'r,—
Since only weakness we have shown
When came the battle-hour!

The fight is oftentimes fierce and long;
The combat wearies sore;
But thou, with us, doth make us strong,
And, daily, more and more,
We yield our gratitude to thee,
For all thy love and care,
And know thy arms shall ever be
Our Refuge, Lady Fair!

AMADEUS, O. S. F.

TRIBUTES NEAR AND FAR.

FR. CAHILL, S.J., sends a two-years subscription for the Mungret College, Limerick, Ireland, and writes about THE FIELD AFAR: "It is very interesting, and will, I am confident, do much to inspire many vocations."

* *

"THE work of the missionaries as described in THE FIELD AFAR," writes one of our readers, "has interested me to the extent that I have forgotten some of my own trials and loneliness."

* *

WE are glad to notice that even back numbers of THE FIELD AFAR are serving a useful purpose. A lawyer, writing from a neighboring state, says:

"I picked up an old copy of the FIELD AFAR a few days ago, published last December, and I read a letter from a Chinese priest named Paul Leong. I enclose a check for five dollars which I wish you would send him in such exchange as is most convenient for you. Kindly ask him to say a mass for my mother and remember her in his prayers."

* *

A SUBSCRIBER, whose judgment we appreciate, writes:

"I have just been reading THE FIELD AFAR. It is always good, but the last seems exceptionally so. 'Eusebius Vénard in Rome' is alone worth the year's subscription. It is so beautiful. No wonder you will always prize that letter. It was so sweet to be thought of and prayed for by the martyr's brother on that great occasion. I am sure Blessed Théophane himself from his home in heaven regards you."

M. C.

* *

FROM Westfield, Mass., one of our interested readers sends the contents of a mite-box together with a subscription to THE FIELD AFAR, and writes the following appreciative words:—

"I earnestly hope that God will not only bless your work speedily and abundantly but that, in His Wisdom, He may so increase my means that I can lavish funds upon you for this most important of all good works; or at least that he may inspire those who have means to do even their bare duty towards it."

I have a truly good Baptist friend in California, who devotes one-tenth of her income (not a small one) to works of charity, mainly to foreign missions. Her children do the same. They earnestly desire the light of faith to be spread—the faith as they understand it—and no sacrifice seems too great for any of them. What a shocking waste it seems, with almost nothing to affect the harm it may do!"

* *

THE FIELD AFAR is a little treasure and is more interesting each month. We rejoice with you in its success.

Notre Dame Academy,
Lowell, Mass.

IN the many letters received from our missionaries there are frequent allusions to the comfort which they receive from THE FIELD AFAR.

In this issue, for lack of space, we can quote from only two:

"THE FIELD AFAR is as interesting as ever; and now, that poor but beautiful France passes through so severe a trial, it is providential that young but generous America should take her place in the field afar to assist us. My new church is getting on slowly but surely. One hundred dollars would do the rest, and I feel confident that I will succeed in getting them together."

The good sisters baptized the 800th baby this week and over 600 they know for certain are little angels in heaven. I am busy preparing my children for their first Holy Communion, and on that happy day I will make them pray for you and all my benefactors in America."

A. MERKES.

A POOR Missionary priest laboring in North Carolina sent us a few days ago \$1.00 for two years subscription to THE FIELD AFAR. We hastened to return this remittance, assuring our benefactor that he was already on our complimentary list, and that it was not our intention to make missionaries pay for the paper. We are grateful, however, for such evidence of good-will and not less grateful for the kind words of appreciation and edification which accompanied this remittance.

"When one reads," writes this priest, "of the heroism of the missionaries in Eastern lands, he derives fresh courage to continue on and labor even in a barren vineyard, as it is in this state of North Carolina. How our hearts go out to those brave



A BROWN PRINCE AT EASE IN INDIA.
(Photograph taken by Fr. Aelen, of Madras).

ST. FRANCIS XAVIER'S PRAYER. (From the Latin.)

O God I love Thee, not that I
May gain a place in Heaven thereby,
Nor because they who love not Thee
Shall burn in Hell eternally.
Thou, Thou, my Jesus, on the Tree
Didst in Thine arms encompass me:
The Nails, the Lance, Thou didst endure
And Ignominy great and sore,
And Pains and Torments manifold,
Swoonings and Agonies untold,
And Death: and all through me, for me,
A sinner vile as vile can be!
How, then, can I help loving Thee,
Jesus beloved exceedingly?
Not that I may Thy glory see,
Or, scape eternal misery,
Or any way rewarded be,
But ev'n as Thou hast loved me,
I love, and ever will love, Thee:
Simply because thou art my Lord,
The only, one, eternal God.

Amen.

priestly souls who labor far from the frontiers of civilization.

It is refreshing to read your journal and to see in it a reflex of the gentle Master who wished all to be saved despite race or color."

We suggest that whenever our missionaries send any souvenir for the diocesan office, they instruct us by letter that such is on the way and also send us its value. Occasionally articles arrive that are highly appreciated by our visitors who would like to purchase duplicates.

THE FIELD AFAR.

Single copies	50c. a year
Five copies to same address at	45c. a year
Ten copies	40c. a year
Twenty-five copies	35c. a year
Fifty copies	30c. a year
100 or more copies	25c. a year

IN THE HOMES OF MARTYRS.

PIERRE CHANEL.



THE PRESBYTERY AT CUET.

BY a stroke of good luck I had met a priest on the station platform at *Montrevel*, the stop nearest to *Cuet*, the home of Pierre Chanel. When the preliminary inspection was over and a slight clearing of the throat on the part of my examiner indicated a readiness to exchange greetings, I asked for the curé of *Cuet*. "Ah!"—My new found guide, for such he proved to be, drew a long breath, and threw again a search-light from under his heavy eyebrows. Then the face relaxed, as the brows lifted a full half-inch, and five deep wrinkles ran quickly across the width of the forehead.

"Ah! *Monsieur, le Curé de Cuet*,"—*il est bien gentil,—gentil.*" He nodded his head earnestly as he repeated the phrase.

Just then I sighted the "affair" that was to take me to *Cuet*. "*Tenez*," my friend said, as I started to shake hands with him, "*Tenez*." He would go with me,—how far I did not know,—so we entered the conveyance by its rear door, drew the curtains against the sun and resumed our conversation, which up to this point had disclosed to me hardly more than a confidence that I was on the right road to *Cuet*.

The little priest faced me, took off his great hat, pulled up the sleeves of his cassock and whistled that it was hot, to which I agreed. His hair was gray, thin but curly, the kind that was once bushy and black, but that was,—long ago.

After several incisive questions, which were directly answered, my companion evidently concluded that I was not a robber, nor a government spy, nor an unsympathetic stranger to his calling, but a priest from the States, off the usual line of travel. Then blinking his eyes, he began to ask for several Marist fathers who at one time or other had been stationed in Boston. As I was personally acquainted with some whom he mentioned, the thought occurred

to me that he too was a member of the same society; and remarking my suspicions, he soon informed me, with a wink, that such was the case. He was an exile, who had returned to visit his good friend, the Curé of *Cuet*.

It was a relief to feel that I should not have to prove my identity to the Curé. On the other hand, my venerable friend, *Père Dolliat*, whose card by this time was in my pocket, evidently began to reflect that he was taking some risk in introducing an American to his simple host.

So he proceeded to sound me on my proposed sojourn and was somewhat taken aback when I asked if I could find an inn of some kind in the village. There was no inn he assured me; and he felt that such a plan would not be approved by *M. le Curé*, who would very likely wish to entertain me; but he dismissed the subject—"tenez, tenez, we will see."

A period of silence followed this decision which was broken after some moments by the familiar "*voilà!*" As the old man drew aside the leather curtain, I looked out and caught my first glimpse of *Cuet*—with its few straggling homes and its venerable church. Old it certainly was, this church that once had echoed to the footsteps of Pierre Chanel, martyr. For 700 years, as I afterwards learned, it had been standing guard over the hamlet and the gentle vale below. A home of worship in a remote mission could hardly be poorer than this church with its rough-laid stones, its few simple openings, and the sug-

gestion of a tower capped with worn tiles and surmounted by a weather-beaten cross. In another moment, we were at the gateway of the high-walled garden that enclosed the presbytery and I found myself shaking hands with the Curé.

The pastor of *Cuet* is a comparatively young priest with a kindly, intelligent and ascetic face, which, though it now naturally expressed surprise at so unexpected an appearance, showed no suspicion.

Père Dolliat insisted on clearing himself of all responsibility, and like a rapid-firing gun, he poured out a volley of words that detailed the circumstances of our meeting and the object of the attack made on *Cuet* by this *prêtre sauvage Américain*. There was no need of any apology the Curé quietly assured me. This was the home-nest of *Pierre Chanel*, a shrine to which pilgrims came regularly from the surrounding country. And the American was so much the more welcome since he had travelled across the ocean and many miles in France to show his respect for the martyr. Besides, it was the first time in his life that the Curé of *Cuet* had met a native-born American priest and he was certain that none such had ever before honored the little hamlet with his presence.

But I must be tired and hot. So was *Père Dolliat* who had been alternately shaking a handkerchief at his face and mopping his high forehead during these preliminary explanations and assurances. We were ushered into the cool dining-room for a



PÈRE DOLLIAT AT THE HOME OF VICTOR CHANEL.

light refection, and when this was over, the *Curé* brought me to what he called the *chambre de Monseigneur*—the Bishop's room. It was certainly a most attractive apartment, good enough for any Bishop, and consequently, quite acceptable to the present guest.

The outlook was delightful and the interior of the apartment all that could be desired.

It had been my intention to stay only a few hours at *Cuet*, visiting the *Chanel* homestead, where I had been told the martyr's nephew was still living, and also, if possible, the little village of *Cras* near by, where *Pierre* had studied as a boy.

When I communicated these plans to my host, he at once insisted that I should remain over night and if possible another day longer, so that he might give me more personal attention. He was just then preparing to receive on the morrow all the priests of the *canton* who would gather at *Cuet* for the monthly conference and retreat; and he was most anxious to have his visitor chant the *Grand Messe* and meet his confrères at dinner.

In the meantime, the good *Père Dolliat* would take me, before lunch, to see the martyr's relatives and in the afternoon he would bring me to *Cras*. I did not need much urging to remain under such satisfactory and interesting conditions, so while *M. le Curé* busied himself with many duties in anticipation of the following day, my old friend, he of the curly locks, mounted with me into the waiting vehicle and we set out for the home of *Pierre Chanel*, martyr of Futuna.

Along the well-kept road the stout horse trotted, my companion keeping up his own rapid pace with a chattering description of the several *Chanel* family branches and their various traits of character, wise remarks on the condition of the country, religious, social, material, etc., etc. It was all interesting, for *Père Dolliat* was keen and observant.

We met a shepherd boy on the way-side, a scene that recalled the day when little *Pierre Chanel* was seated on a tuft of grass somewhere along this same road and received through a passing priest his call to the apostolate. The little sabot feet of the future martyr had often clacked along the hardened paths which we were now skirting.

Men and women toiling in the open fields shaded their eyes with their hands, to look at us across the hedges, and all saluted the old priest as they recognized him.

After a drive of some three-quarters of an hour, *Père Dolliat* again fell into silence. This did not last long, however. The eyes were working hard, dancing directly before a small



WHERE PIERRE CHANEL WAS BORN.

opening in the front curtain. "Ah, *voilà la maison de Victor Chanel, regardez.*"

This was said in a tone as impressive as that of a guide in some ruined castle of Touraine. Across well-tilled fields, I saw a cluster of three houses built on a slight rise of land and separated each from the other by a few hundred feet. We had still to make a turn in the road and my companion, anticipating the immediate prospect of meeting *Victor*, renewed his praises of the young man, "*Un brave homme,*" a fine fellow is *Victor*, the grand-nephew of the martyr and his little wife is *très gentille, ah si gentille*. The house is very neat—*ah très propre*, and the young madame is a wonderful manager. Ah,—*vous allez voir, mon Père, tout de suite*, you are going to see right off. *Victor's* chickens, too, are celebrated; the whole country has heard about them: they are the finest in the *canton*; you will see how scientifically they are reared, for *Victor* keeps in touch with all the latest poultry publications and Madame watches the chickens so intelligently. Ah, the little Madame is a delicate little woman, good and pious, of simple peasant stock, but refined as a born lady, you will see, you will see.

"*Tenez,*" he called to the driver, "go into the shade there and rest your horse and yourself as well, for we are going to stay here some time." This announcement evidently pleased Mr. *Cocher* who was not strong and who

gladly followed the old priest's direction.

As we knocked at *Victor's* front door, my guide cleared his throat of all unnecessary dust so as to properly present the stranger. *There was no one at home.*

We made a circuit of the house, followed all paths that appeared to lead towards a field of grain or a patch of garden-truck, but there was no trace of a *Chanel*.

So we approached the only neighboring habitation, where an old woman, bent with age, informed us that *Victor* had gone that day to visit his brother-in-law on some business. We were naturally disappointed, yet I felt relieved when I learned that the actual home of the martyr was across the fields, where another grand-nephew, not so *bien installé* as *Victor*, lived with his family. We turned our steps immediately in this direction and after a short walk entered a barn-yard, lined with stacks of hay, on one of which was a little shepherd boy about 10 years of age with pitchfork in hand, who ceased his labors as he sighted us.

We were about to ask if anyone was in the house when a pair of wooden shoes echoed on the stone flooring inside and a matronly woman stood at the door. All were at home, delighted to see the genial old priest and pleased to meet the stranger, who was presented in turn to each member, quite ceremoniously, of course, by his apologist and guide.

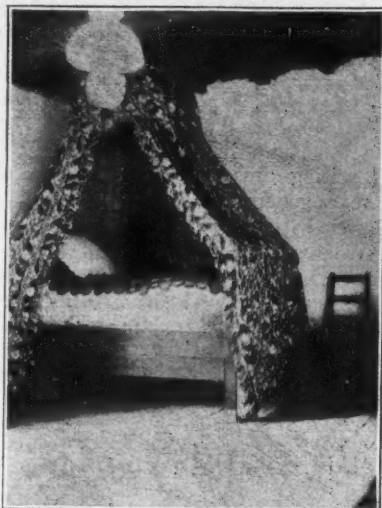
Pierre-Marie Louis Charnay, the old man of this group is the direct offspring of the martyr's sister. He is quite bent with rheumatism. *Theophile Charnay*, this old man's son, is



"We caught a little 'berger' on one of our films, as we passed through the poultry-yard."

a typical peasant, hard-working and sunbrowned, fully satisfied to live in the old homestead under conditions somewhat primitive and not

too *propre*. He is married to *Anais Ponciers*, who greeted us and now insisted on our entering the living-



THE MARTYR'S BEDROOM.

room of her home. This room was as deep as the house itself and its flooring rested on the ground. It was lighted by one window, and, at this season of the year, also through the opened upper portion of its single door.

In a small apartment just off this living-room, we were shown the martyr's bed. A few souvenirs were on the wall and a portrait of the *Blessed* also adorned it, but beyond

few visit the homestead of the martyr, whose relatives live on, quite undisturbed, in the old way.

The people of *Cuet*, Fr. *Dolliat* assured me, are a faithful flock, the men God-fearing and the women of high Christian virtues. Seeds of socialism and irreligion with consequent discontent have found no lodgement here, where the *Curé* is still the best loved leader in the community.

It was evidently an enjoyable experience for these relatives of *Pierre Chanel* to share in the honor which an American priest was anxious now to pay to their blessed kinsman. I took a few snap-shots of the house from outside and tried to include a memorial slab above the door-way. Within, I managed to get enough light for the little bed-room of the martyr. After this, *Père Dolliat* lined up the *Charnay* family—the line was a broken one, I confess—with the much-littered yard as a background. Then he stood off to contemplate his success and the camera did the rest, with what result, the reader may judge.

We said good-bye to these simple people, caught a little *berger* on one of our films as we passed through the poultry-yard, and returned to arouse our driver who by this time was sound asleep in a shady nook alongside of *Victor Chanel's* barn.



THE CHARNAY FAMILY.

this no attempt had been made at any decoration. Though pilgrims come occasionally to *Cuet*, some, in fact, being expected at the church the next day, I soon realized that

We wish to secure for "The Field Afar" and for the sublime cause which it represents, the patronage of all religious houses that through these sacred agencies we may reach youthful minds and impress their young hearts with the spirit of propaganda.

NOTES AND COMMENTS.

THE late Marquis of Ripon presided over the June meeting of St. Joseph's Foreign Mission Society in Mill Hill, London. This distinguished Catholic was interested in many works of the Church, and followed with keen pleasure the gradual and successful development of Mill Hill Seminary.

WE are pleased to learn from Fr. Montanar, who labors among the Chinese of New York that he has been installed in 103 Park Street. Here the Archdiocese has purchased a house which will be used as a centre for Fr. Montanar's work.

ANOTHER parcel of linen and silk embroideries is due from China. Several pieces are still on hand, including some table scarfs, doilies, kimonos and cushion covers. Many of these beautiful specimens of Chinese handicraft have served as wedding gifts during the past season.

WE have been glad to remark the growing popularity of "The Bible of the Sick," Frederick Ozanam's comforting work prepared for invalids. Our special interest in this little volume is due to the fact that its translator, the Rev. Joseph Bruneau, S.S., has destined whatever profit arises from its sale to the foreign mission need. The book will be mailed to any address for fifty cents.

A MISSION exhibit is being prepared for the Theological Seminary of the Archdiocese of Boston. Alumni, who were members of the Propagation of the Faith Academia during their term of study, have kindly supplied the cabinets.

The photographs, curios, maps, etc., will be furnished from time to time through the Diocesan Office for the Propagation of the Faith.

A YOUNG man, who has visited China twice, sent from a neighboring state recently for the life of Théophane Vénard. He writes:

The copy of "A Modern Martyr," reached me all right and I have found the same intensely interesting, not only because of the splendid letters of the young martyr, but I was in a position to perfectly understand the hardships and tortures he had to endure because of my familiarity with the Annamite people and the Tonkin country. It is indeed unfortunate that his diary and other writings were not preserved.

For occasional use keep on your table a copy of THOUGHTS FROM MODERN MARTYRS.

TO the Catholic Record Publishing House of London, Canada, we are indebted for a paper-covered pamphlet of some 120 pages containing lectures by Fr. Damen. These lectures are doctrinal and were delivered on various occasions in Canada and the United States.

PREPARATIONS are being made in Tokyo, Japan, for a splendid demonstration of fifty years of missionary (Protestant) work. The Japanese speakers, we are told, will include one bishop, several college presidents, doctors of philosophy, doctors of divinity and leading pastors of self-supporting churches.

THE publications of The Catholic Foreign Mission Bureau, including THE FIELD AFAR, are for sale at the Libreria Pontificia, Frederico Pustet, Tipografo Della S. Sede E. Della S. Congr. De' Riti, Piazza S. Luigi de' Francesi, N. 22 Rome, Italy.

"With the enterprise, the courage, the skill and adaptability of the American, conjoined with the Catholic and apostolic spirit of the missionary,—permit me to say it—your Church (of the United States) ought to produce a race of foreign missionaries which should take the lead during the next century in the evangelization of the heathen world.—CARDINAL VAUGHAN.

WE have been fortunate enough to secure several small gifts for Fr. Bourdin D'Arcy of Canton, China, who recently made a special request for catechisms and prayer books. With the gifts thus far received we have been able to purchase several hundred catechisms and have forwarded them to China. We shall be glad now to secure prayer books for Fr. D'Arcy. These books should be in English.

IT is not generally known that Bishop O'Connell of San Francisco, who presided at the Educational Conference, has a sister a nun in China. Sister Joanna (O'Connell) was one of four American Sisters of Charity who some years ago volunteered for work among the Chinese.

Sometimes the little matter of sending the price of a subscription prevents adding one more name to our list. If this is bothering you, dear reader, enclose fifty cents in stamps with your name and address.

For books and subscriptions, address The Propagation of Faith Office (Bureau), Union Park Street, Boston, Mass.

AN ENTERPRISING CHINESE PRIEST.

WE know of at least one enterprising Chinese priest and he deserves special commendation. Fr. Wong is his name and he belongs to the diocese of Canton, in China.

It seems that about a year ago, one of our fifty "celestial" Catholics of Boston, having made his little "pile," sailed back over the Pacific to his native heath. Since then he has become actively interested in the spread of our faith among his countrymen, and has proved to be one of Fr. Wong's banner parishioners.



FR. MONTANAR WITH HIS CATECHIST AND MR. YING.

John Fong Ying, of Boston (in the centre), has been recently prepared as a special assistant for the Boston Catholic Chinese Sunday-School which numbers nearly fifty converts.

The native priest and this Americanized lay-worker have been studying the problem of how to build a church where the people who wish to worship in it have nothing but good will. Here is the result:

Several copies of a Chinese folio, made up of fire-cracker paper, have been sent to the Catholic Chinese in Montreal, New York and Boston. On the first pages, which of course are our last, the need is outlined and an

appeal is made. Then come references, all printed, to individual Catholics (Chinese) in each of the above-named cities; and these are followed by about 100 blank pages all ready for the laundry paint-brush and the heavenly characters.

Messrs. John Fong Ying and Joseph Fie Ark explained the plan at our diocesan office the other day and are quite certain that they will succeed in raising among their countrymen here a generous sum for the little church in the dear homeland.

We have advised them to supplement the appeal with a few mite boxes

which Catholic customers might patronize; and when the gatherings are complete the entire sum will be forwarded to Bishop Merel to be presented to good Fr. Wong.

The Diocesan Office invites correspondence with colleges, schools and academies. Letters and photographs direct from the missions will be supplied from time to time, together with interesting material.

Ten new subscribers to The Field Afar will bring to the solicitor a copy of Théophane Vénard's precious letters contained in the volume entitled "A Modern Martyr."

These ten subscriptions will produce or strengthen interest in ten more Catholic souls, and God above knows how far-reaching this influence may be.

FATHER AMANDUS, a Capuchin priest, laboring in Dutch Borneo, has a brother Mr. John E. Van Stryp, who is well known in Boston.

Fr. Amandus started for his mission about three years ago. He is a Hollander by birth, but like many of his countrymen, has a good hold on the English language.

If already interested yourself, why not benefit some one else by securing at least one more subscription.

FROM THE FIELD.

A YOUNG Marist missionary of New Caledonia, Fr. Norbert Gignoux, died recently at the age of 26 years, just in the beginning of a promising apostolate.

* *

TWO Benedictines from Bavaria recently passed through Hong-Kong on their way to Korea where they have been asked to establish several works, including Normal and Agricultural Schools.

* *

BISHOP CARROLL of Nueva Segovia, writes in acknowledgement of a small gift which was made in response to an appeal from an afflicted portion of his diocese. Bishop Carroll was appointed to this diocese in the Philippines last February. He says that the district to which he is sending the benefaction referred to (ten dollars) is the birth-place of the notorious Father Aglipay, the schismatic, who consecrated himself under the title of "Obispo Maximus"—the chief bishop of the Philippine Islands.

"This was in 1902," writes Bishop Carroll, "and ever since that province called Ilocos Norte has been the centre of a fierce religious storm which has done almost irreparable damage to souls. Now the Lord has permitted a storm of another kind to visit them and to leave a dreadful track of poverty and desolation behind it. Unfortunately the good and the bad were made to suffer."

* *

FR. MERKES, who writes from Guntur, India, is one of our Mill Hill friends whose name will be recognized by some of our readers. His reference to high temperatures will help us to forget occasional jumps in the local thermometers. He says:

I am still trying to finish the first Catholic Church here in Guntur. The roof is on but the cupola has still to be finished. I might be able to finish it but I had also started building an orphanage for native girls. The Sisters are housing 50 of them now, though the present accommodation was intended for about 30. The new orphanage will afford accommodation for about 100 poor children. As we take caste (*quili* and *panah*) girls, we have to build separately for these two classes, which means a great deal of extra expense and trouble. The two classes eat and sleep separately, we want two separate kitchens, pots and pans cannot be used in common and the drinking water comes from two wells. All these are consequences of the caste system and if we want to do good for all, it is necessary that we should observe all these rules. I do not yet dare to start building a proper dispensary for the Sisters, though it is very hard for them to continue their charitable work on the steps of their convent, exposed to sun and rain. Now it is very hot at least 110 degrees in the sun and the Sisters have to attend to the sick in the open for want of proper accommodations.—Rs. 3000 (\$1000) will be required, and I have only

Rs. 800 (\$260). Eight hundred babies have been baptized by the Sisters *in articulo*. I am sure they will not forget us in heaven.

The native Sisters are now probationary nurses in the Government hospital. When they have obtained their certificate as mid-wives, they will be in a position to do very much good with the grace of God.

Wishing you every success in your very charitable and really apostolic labors.

With grateful regards, I am,

Yours very sincerely in Xt.,

A. MERKES.

* *

JAPAN.

A JAPANESE priest in the diocese of Nagasaki to whom Bishop Cousin recently gave a few "intentions" sent from Boston, has acknowledged his thanks for himself and his fellow-native priests. To this end he has written a six-page letter in Latin, saying:



NATIVE PRIESTS OF NAGASAKI, JAPAN.
(Photograph sent by Bishop Cousin.)

"A native priest in the diocese of Nagasaki, though unworthy, I take the liberty to thank you in the name of all your beneficiaries here, for the love and affection shown towards us and our diocese, and for your thoughtfulness in aiding us poor priests.

We learned with joy of your kind disposition towards us, and daily we have remembered you in our prayers, asking God to bless you and your intentions.

We native priests here are about 30 in number, some have been ordained 20 years. Two will be added to our ranks this year, and they are now in the Seminary, preparing for ordination. We are all descendants of the old Christians.

As you are doubtless aware, prior to 40 years ago, while the persecution against the church was on, the faithful were despoiled of their belongings and sent into exile, where for several years they suffered, in various ways, through imprisonment, hunger, thirst and even death, for the faith.

This persecution, however, could not take away their faith, but it left them so poor and needy that even to this day they are hard pressed by poverty.

On this account, we priests, although we get enough to keep life in our bodies and to serve the people, can do little towards spreading a knowledge of the faith.

In such straits as we are, your gift, which you consider small, is really considerable and will be most useful.

Happy are we and happy our people in the thought that others think of us. Surely the holy martyrs of Japan will exult in the prospect of conversion that lies before the nation for which they poured out their blood.

A word about myself. I was born in Urakami, near Nagasaki, of Catholic parents who were exiled during the persecution but who still live, poor, indeed, but rich in the simple love of God.

I entered the Seminary when I was 13 years old and was ordained at the age of 29, four years ago. I was sent as a curate to a parish made up of many little islands outside of Nagasaki. Recently not jar

from my usual residence, a new Christian settlement was formed with nearly 200 Christians, all of whom have come from different places, brought here for no other cause than poverty.

As yet, they have no church so that I am quite occupied in trying to put up for them some kind of an oratory, a very difficult undertaking. What else can I say? I must make an end of my scribbling.

Father, kindly accept my sincere greetings. May it be well with you always in the holy peace of our Lord and in the patronage of the Blessed Virgin Mary!

Gratefully in Christ Jesus,
PETER MORIYAMA."

AMERICAN Catholics will watch with keen interest the observations of their fellow-countrymen, who are also fellow-religionists, resident in the Far East. Among these is the Rev. James A. Rockliff, S. J., who, it

will be recalled, has been installed with some of his confrères since the Fall of last year in Tokyo, Japan. Fr. Rockliff has already written several letters to the Boston Diocesan Office. His latest has much food for thought in the extract which we present to our readers. This letter is dated June 16, 1909:

"America is taking great interest just now in the financial, intellectual and moral development of the Far East, especially in China and the different Protestant missionaries are by no means the last in the field. The opening that came for the Catholic Church in Japan some forty or more years ago, and should have been grasped with firm hand, especially from the educational standpoint at that time, has now come for China. Let us hope that the opportunity will not be neglected, as it was to a great extent in the land of the Rising Sun. It was not the fault of the French missionaries who had to devote their energy to making conversions, and have done great work with the paucity of their numbers and the very small financial help they had at their disposal. Moreover the Japanese magazines, the *Koe*, and the *Mélanges*, edited by the missionaries, in French, are excellent publications, and the scientific tracts edited by F. Drouart and the apologetic tracts undertaken by Father Ferrand, both of them distributed gratis in thousands of copies, are a true apostolic work and will surely do much good. Then the sisters of St. Maur, and St. Paul de Chartres have been doing excellent work in the field of education and the care of orphans etc., under the fostering care of the French missionaries; and the Marianist Brothers' school, has perhaps, the best reputation of all middle schools in Tokyo. Therefore full credit where credit is due. But as I said, the time has come for energetic action in China and American Catholics should come to the front with their non-Catholic countrymen. The struggle will be hard enough, the sacrifice must be great, both in men and in vast sums of money, but the truth will prevail and the altruistic motives of Catholic undertakings be recognized by the Chinese as they undoubtedly will be in time in Japan. Since my last letter, we have decided on two or three possible sites for our Institute, all more or less favorable, especially one which will require about \$300,000* purchase money. Then the erection of the College and Institute buildings will require a similar sum. With a million dollars the work could be done and the Institute even partially founded. The foundation of such a work would be a noble undertaking for a generous American Catholic, and I trust confidently that God will provide the necessary means. By the time this letter reaches you the great educational convention will have been held. How I would like to be with you for that great event, and greet the delegates in the name of our future Japanese Institute and of the Catholics in Japan.

With kindest greetings to His Grace, the Archbishop, and to our Fathers, I remain,
Yours sincerely in Christ,

J. A. ROCKLIFF, S. J."

Read Fr. Rockliff's letter, printed above. It contains an important message.

*This looks like a cipher too many, but we give the figures as Fr. Rockliff writes them.

SPEAKING of the welcome which Fr. Rockliff, S. J., received in Tokyo, the London *Tablet* said:

"The absence, hitherto, of speakers of English among the Catholic missionaries has unluckily caused the Japanese to regard the language of their Western ally as the religious monopoly of the many British and American Protestant missions and schools. It is not surprising therefore that, as a matter of high policy, the new University College is to be 'English-speaking in its directing spirit.'" Father Rockliff, whose task it is to supply this paramount need, is himself a good specimen of Jesuit cosmopolitanism. Born in India of English parents fifty-five years ago, he went, after a year at Stonyhurst, to the Jesuit College at Feldkirch in Austria, where he entered the German Jesuit Province. The German Jesuits being denied corporate existence in their own country, he had his later training in this country, at Ditton Hall and elsewhere in Lancashire. He next went to the States and was Prefect of the College founded by the German Jesuits at Cleveland, in Ohio. A three years' Rectorship of Canisius College, Buffalo, followed, and he was Superior at Buffalo from 1898 to 1907, when that mission was raised to the rank of a new American Jesuit Province. Towards the end of last year Father Rockliff was named Prefect of the Jesuit Mission in Japan, a country where the Society has the prestige which clings to the memory of St. Francis Xavier. He has been accompanied to Tokyo by the well-known Orientalist, Father Joseph Yahlman, S. J., and by Father Henri Boucher, formerly Rector of the French Jesuit College at Zikawei.—*Tablet*, March 6th, 1909.

A NON-CATHOLIC'S TRIBUTE.

WE have already referred in these columns to the Rev. Peter MacQueen, a Protestant minister of Boston, who visited British East Africa last year and was received by several of our missionaries.

Before Mr. MacQueen started on his trip to "Wildest Africa," he called at the Diocesan Office for a general word of introduction to such Catholic missionaries as he might meet along his route, and we gladly provided him with letters to the White Fathers and the Mill Hill priests in that section.

Mr. MacQueen has since returned and the letter, which accompanies his gift of photographs, will be read with interest:

"DEAR FATHER WALSH:

I am glad you like the pictures. Here are some special ones of Mother Paul and her school. I wish I could write an article for them, but in the meantime let me say that all over Africa wherever I found a Catholic missionary, I found an earnest, unselfish, consecrated man or woman, doing God's work in a true and practical way. The missions and the missionaries were faithful, earnest, sincere and successful. They were teaching the untaught tribes of the Dark Continent the way to God, and exalting and dignifying all the inner sanctities of life. I could say this about the missionaries of my own church as well. Amid violence and squalor the missions were like an oasis in the great deserts of



MOTHER PAUL, WITH TWO ENGLISH SISTERS AND FIVE UGANDA GIRLS, Teachers at the Nysambya School, which has 400 pupils.

Photograph by Rev. Peter MacQueen, August, 1908.

IT is pleasant to acknowledge to the Rev. Peter MacQueen, a Protestant minister of Boston, the receipt of some excellent photographs of Catholic missionary life in British East Africa.

heathendom. Here where greed and commercialism were crushing out the finest instincts of humanity, missionary life was like a root of roses growing undefiled amid the wreckage of a battlefield.

Yours most sincerely,
PETER MACQUEEN."

A PLEA FROM CHINA FOR APOSTOLIC SCHOOLS IN THE UNITED STATES.

FATHER DAVROUT is a Jesuit priest toiling in the Province of Chih-li in the northern part of China. He writes a word of encouragement for THE FIELD AFAR, which has found a special welcome among the Jesuit Fathers of that Province, and adds:

"All of us here are happy to see American Catholics taking such a keen interest in the extension of the Kingdom of Christ, not only in your own country but among foreign peoples. Personally, I have a special reason to be interested in your work, as I was in Canada from 1893 to 1905 and made two visits to Poughkeepsie, N. Y. I had many opportunities during this period to know, admire and love your dear country. To tell you the plain truth, I have heard the reproach made many times that English-speaking Catholics were quite indifferent to foreign missions and that in this respect their zeal was far surpassed by Protestants of various denominations, who forward men and money in abundance to help the development of their missions.

This reproach always pained me. The work which you are carrying on in Boston and which, I understand, has taken root in New York and some other dioceses of the United States, the increasing amount of contributions to the 'Propagation de la Foi,' these are consoling signs indeed. As I see evidences of this work, I feel like saying with one of your correspondents that 'you have evidenced a completely new spirit.' Blessed be God and thanks to the generous souls who help you by their prayers and gifts.

Naturally, I have read with deep interest what you say about the missionaries from English-speaking nations and this leads me to submit an idea which I believe could be easily realized.

There are, as you may know, in different Catholic countries, apostolic schools, aiming to form young men, who when their preliminary studies are finished enter one or other of the several Orders or Congregations devoted to the foreign missions. These schools have sent out from Europe numbers of zealous and learned missionaries. Why could not this be done in your country and, in addition to such schools, why could there not be in the United States a seminary for foreign missions similar to that admirable institution founded in Paris, which you know so well? Let us hope and pray.

I send you with this letter some books written by one of our missionaries, the Rev. Leo. Wieger, an eminent student of Chinese. These books may be of some interest to you. This learned priest is beginning a series of books on Buddhism, Taoism and Chinese history, and literature. The Chinese Folk Lore is the first of its kind.

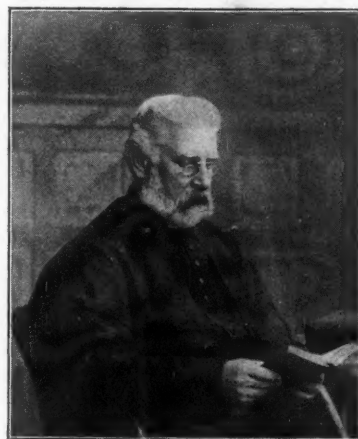
Now, in closing, may I appeal to your charity in a particular way. We have here in our recreation hall a book case whose shelves are as empty as my purse. In such institutions as this, comprising a College Seminary and residence of priests, we have no Encyclopedia. A few days ago I saw advertised 'Nouveau Larousse Illustré,' which, as you notice by the enclosed circular, would cost about \$55.00. This is altogether too much for

me, although we are allowed 27 months at the rate of \$2.00 a month in which to pay the full amount. Is it possible for you to help me a little in this purchase? Your door is the first at which I knock. Anything in response, be sure of my thanks and my prayers for your Apostolic work."

NOTE.—We are pleased to say that through a priest's gift we were enabled to forward twenty-five dollars to Fr. Davrou, and we regret that we could not make it the full amount.

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OUR Mission Reading Circle Lessons will be resumed in the October issue.



THE VERY REV. FRANCIS HENRY,
Successor to the late Cardinal Vaughan as Superior
General of St. Joseph's Society for Foreign
Missions, Mill Hill, England.

FR. HENRY, the Very Rev. Superior of Mill Hill, is making final arrangements for his first tour of the missions. Our readers will follow, with much interest, his itinerary as outlined in the letter which follows:

"I am leaving London by steamer on August 27th. I shall go first to Singapore and shall there take a local steamer across to Sarawak in Borneo. I expect it will take me about two months to get around to all the mission stations and to see each one of our Fathers. I shall finish the Borneo visitation at Sandakan in the northeast of the island, and from there I shall take a coasting steamer to the Philippines—either direct or via Hong Kong. I shall visit Manila to see the Apostolic Delegate and Archbishop Harty, and shall then go down to Iloilo to see Bishop Dougherty, Father Verbrugge and as many of our other Fathers as I can. I shall then take steamer back to Singapore where I shall probably get a boat to Madras. Here will be the heaviest part of my work, as we have between 50 and 60 priests

Renew your subscription now, so that we may not have to follow post-office regulations and take your name off our lists. We need your name, and you need The Field Afar.

Send fifty cents in stamps, if you prefer; or a one dollar bill for two years. Why not, at the same time, suggest some possible subscribers whose hearts might warm to The Field Afar, and whose minds are large enough to embrace it?

If in addition to your receipt for a single subscription, you desire our little volume, "Thoughts from Modern Martyrs," send one dollar.

in the Madras Districts. The traveling here is terribly slow—to most of the places, no railways, and in many cases, I fancy, no roads—merely tracks for bullock-carts, which is a very slow and fatiguing way of traveling. I expect that it will take me about three months in Madras. Afterwards I hope to get on to the extreme North of India to the Punjab, where we have also some 16 or 18 Fathers. I hope to get back to Mill Hill about May, 1910,—but, of course, no one can tell exactly how long such a journey will take, where for the most part the means of intercommunication are so uncertain and slow.

I shall try and drop you a postcard here and there upon my journey, and I hope you will give me a frequent memento in your Holy Mass during my "wanderings."

With all kindest regards and best wishes, believe me,

Yours very sincerely in Xt.,

F. HENRY."

FR. HENRY'S APPEAL.

(Extract from a letter received in July at the Boston Diocesan office, S. P. F.)

"We have a big ordination at the end of the month—18 priests—six of whom are already booked for the Philippines by steamer leaving London in September. I have absolutely nothing yet towards the expense of their passage and outfit, which will cost about \$400 a man. If you can help us in any way I shall be grateful."

We must not withhold passage money when the English Seminary is supplying priests for American possessions.

Who will respond to Fr. Henry's call?

An American Missionary in Alaska.

Read this interesting account of Fr. Judge's adventures and labors. 293 pages, 16 illustrations. Bound in cloth,

Price, Postpaid, One Dollar.

THE CATHOLIC PRINTING PRESS AT HONG KONG.

[In answer to our request for an article on the great Printing Establishment at Hong Kong, which is under the care of the Paris Society for Foreign Missions, Fr. L. Robert has written in English this excellent article.]

THE island of Hong Kong is situated off the coast of Kwangtung province, near the mouth of the Canton river. The Chinese charac-

Toyo Kissere Kaisha maintain a mail service with San Francisco; the Canadian Pacific Railway Co., a regular service with Vancouver. We have also regular steamer connection with Takona, Portland, Oregon, Seattle, Australia, Philippine Islands, Jaro, Sumatra, Borneo, Baukok, India, Indo-china, China and Japan.

It is, no doubt, because of these easy communications that the "Paris



"NAZARETH," THE PRINTING PRESS AT HONG KONG.

ters representing the name of the island have a signification which is a perfect picture of the country. Hong Kong means *fragrant streams*. It is not my intention to write a description of this beautiful harbor with its teaming population of 220,000 Chinese and 10,000 foreigners. The island of Hong Kong is 11 miles long and from two to five miles broad; its circumference is about 27 miles. It consists of a broken ridge of lofty hills and a great many streams working their way through arborescent vegetation and over ravines and rocks.

The harbor of Hong Kong is one of the finest in the world and well enclosed on all sides by lofty hills. Hong Kong is the natural mart of southern China and the very post which links Europe and America with China. Here is the greatest centre of shipping in the whole world and its importance is still increasing with the natural development of China.

To give to your readers a fair idea of the unrivalled steam communications possessed by Hong Kong, it is but necessary to mention that the *P. & O. S. N. Co.*, *Messageries Maritimes* and *North German Lloyd* convey the European Mail weekly. The *P. M. S. S. Co.*, *P. & O. S. S. Co.* and

Society for Foreign Missions has chosen Hong Kong as a centre for all their missions of the Far East. Hong Kong is situated about half way between their missions in India and those of West China, Korea and Japan, the fields of their work.

"*Fides ex auditu!*"—"Faith comes by hearing"—but to teach the Christians and Pagans the sword of the word is insufficient and the missionaries are increasing their chances of success by distributing tracts, books and memorials, etc., which prove very efficient means of enlightening minds and developing in souls, the strength of Christian Faith.

In one of the many spurs overshadowing the tiny little perennial green groves on the Western part of the island, stands the general printing house of the *Missions Etrangères*, which is called "*Nazareth*." One goes there either by Pokfulum Road or by the Peak tramways. By one road or the other, *Nazareth* is four miles distant from Victoria city. Just before reaching this house of peace and rest, when you come from the Peak, you meet with the well-known and very ancient Pokfulum reservoir.

Nazareth was established some

HAVE YOU READ IT?

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are in circulation today.

Price, 90 cents; postpaid, \$1.00

PROPAGATION OF THE FAITH OFFICE
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twenty-five years ago by Father Rousseille, then Director of the "*Seminaire des Missions Etrangères, Rue du Bac, Paris*." It was a much needed establishment. All the missions in the Far East were struggling to get books printed in the many languages spoken from India to Korea. It was not only a question of material means, but very often an utter impossibility to secure the printing materials. It is not realized, generally, that several languages had no written books and it was necessary to cast types as well as to create expressions for all abstract and spiritual meanings.

Nazareth is not the work of one day or one year; but from the beginning, Fr. Monnier, the very able director of the printing house had his plan; and neither time nor trouble were spared to bring the establishment to such a state of perfection as to defy all possible competition or comparison.

Such as it is, the Pokfulum printing house of the *Missions Etrangères* is without a rival in the Far East for the finish of its works and the variety of its publications.

The printing house employs sixty-four well trained Chinese and from its foundation to this day about five hundred different books have been printed here, most of them running into many editions, each edition containing thousands of volumes.

It will interest THE FIELD AFAR readers to know that these books are printed in Latin, French, English, Chinese, Cambodian, Laotian, Annamite, Thibetan, Korean, Malay and Japanese. The types for Cambodian, Laotian and Thibetan were made and cast in the establishment.

We may safely say that, in the Far East, the native Christians work under no disadvantage since they have such books as are necessary and useful for their spiritual instruction.

Let us hope that this gigantic effort made by a single generation of pious and devoted missionaries is a precious seed of prosperous harvest for the workers coming now into the field."

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Pray for the missionaries on the field; and pray that their ranks may be strengthened by the ardent faith, the sinew and brains of American Catholic youth.

OUR YOUNG APOSTLES.

BY FR. IGNATIUS.

HERE is a good letter which comes from St. Joseph's School in Old Town, Maine.

"DEAR FATHER IGNATIUS:

The pupils of our class have saved \$5.25 for the Catholic Missions since Christmas.

We were going to send it to China to buy some more babies, but when Sister told us about the poor sick priest in Africa, who is trying to build a chapel for our dear Lord in the Blessed Sacrament, most of the class wanted especially to send it to him. We voted and the priest got all but seven of the votes.

My aunt has a mite-box. My mama gave the baby ten cents and he put it in the box. Mama gave another brother of mine five cents to put in too. She wanted to see if it would not make him a better boy. He is almost three years old and gives mama a lot of trouble.

During vacation, I am going to try and put away a cent a week and perhaps more to help the poor missionaries. I think the whole class said they would do so.

I am going to make my first Holy Communion in a few weeks, and I will be glad.

I have twenty-four stars after my name. Father, please send this gift to Fr. R. Giroud, L.A.M. of Ivory Coast, Africa.

We are saying some prayers for him to get well. I hope he won't have to sleep out in the woods any more and the wild animals won't eat him.

Your little apostle,

LUCIE LANDRIE."

IT takes a missionary for Borneo one month from Trieste, in Austria, to arrive at his destination.

When Frs. Dunn and Keizer, two Mill Hill priests now in Borneo, arrived for the first time, they were obliged soon after landing, to engage a small boat, a dugout, for an eighty mile journey to the scene of their future labors. The boat was manned by a father and son and all went well until a place was reached when the father decided to go up the stream and the son down. Between the two the priests both expected to go down in a different direction every moment but a settlement was finally reached.

* *

THE FIELD AFAR.

Come, let us help Christ into His own Kingdom, the Field Afar. Among its peoples there is a Saul destined to become a Paul, a Peter to be converted by His Glance, a Magdalene to be won by His Mercy. Many a John once sanctified through the visit of Mary there will give his head for Jesus. Martha will cease to be Martha when she greets Him. Many an Anthony will serve Him hiddenly in a desert by penance and fasting.

Come, let us render to God the things, exquisite things, the souls that are His.

M. A. G.

* *

Fr. Ignatius always welcomes a letter from any of his young apostles.

Postage stamps are acceptable for all remittances.

Boys who are interested in our work for missions may be encouraged to write to Fr. Ignatius, who will answer each in turn. They may ask questions or express ideas about the missions in general or about any particular country.

EPISCOPAL VISITATIONS IN UGANDA.

BISHOP HANLON always writes an interesting letter from Uganda and in that which follows our readers will catch a glimpse of the life which this worthy "shepherd," a man of delicate constitution must lead for those who have been entrusted to his keeping.

"I see, in THE FIELD AFAR that you have an account of our first caravan coming to Uganda. Off the main track of the railway and outside of one or two good roads, travelling is still much of a gypsy life in the out districts. I try to escape some of the camp life by using a bicycle—one can use it even on the narrow native track, provided it is not too curvy and twisty and there is not too deep a rut across the grass lands. I was out the other day—Wednesday in Whitweek—only a few miles from where I am now writing and in the course of two hours I saw three herds of Zebra, and two large herds of Kovgoni—huge antelopes. There were a few specimens of such small antelope, the Thomsonii and Grantii, and I wondered why there were so few of the graceful little animals until I saw within a hundred yards of me two leopards having a chase. It was just turned 5 P. M. Lions were about too, I then remembered: but among the many animals I saw I didn't stop to distinguish which might be a lion as I had no one with me and no fire-arms or any other means of defense—only the bike that might get punctured if I went full tilt on these narrow paths which frequently have thorns lying about,—the long spiky chap and the bull-headed, three-pointed waylayer. The safest thing, however, was to strike for home with as much speed as the thorny precaution would permit. Two nights ago the lions were heard here a few hundred yards from this house where I am now writing. They are all over the place. They killed a cow of one of the settlers last week. Ten days ago, the caretaker of the Government Stock farm here went out with his wife and friend or two, only two miles from his house and settling under a few trees or large bushes to make a cup of tea at 4 P. M., out jumped a leopard from behind the bush. He showed me the bush as we passed the other day.

* *

ONE of our correspondents from Kansas City, Missouri, sends an offering for the propagation of the faith, together with an order for "An American Missionary in Alaska" and writes:—

"We of today have more learning than those old missionaries; we can discourse more eloquently of the faith than they, but we lack their apostolic spirit, we are deficient in their love of labor and sacrifice; we have not their readiness to die at the outposts of civilization for the cause of Christ and His Church.



IN THE SOLOMON ISLANDS.

(Where Boys are Kings, Enthroned on Strangely Upholstered Divans.)

CHILDREN in the Solomon Islands out in the Pacific Ocean, don't like to go to school, and in this respect they are not unlike the average American youth.

They have never been trained to any kind of discipline in their homes and run away from the school room at the first word of criticism. As the

parents will make no effort to induce a child to return, the only practical way to change these little "animals" into human beings is to lodge and feed them under the shadow of a priest's roof-tree, and this the Marist fathers have been doing with excellent results.



"Gather up the fragments that remain lest they be lost."—JOHN vi., 12.

REV. JAMES ANTHONY WALSH, M. Ap.
Director in the Archdiocese of Boston,
62 UNION PARK STREET, - BOSTON, MASS.

ONE of the most encouraging signs of progress in our own special diocesan work has been noted in the growing number of parochial schools now interested in foreign missions.

These schools are in various parts of the diocese and cannot fail to influence others. The child whose eyes are now opening to the wider vision of his Church's activities may not become an apostle, but his heart will find a place for those heroes of Christ whom he has learned to admire, and the missions will find in him a friend.

IN some of our schools promoters for the S. P. F. are secured from among the pupils, each enrolling ten members to be found if possible among the school-children, and each member contributing five cents a month.

In other schools mite-boxes are distributed to those of the children whose families would encourage the idea; and periodically, usually at Christmas or Easter-tide, these boxes with their accumulated contents, are brought to the respective teachers, and the total amount forwarded to the Diocesan Office, to be used either for the general fund or for some country in which the school has become interested.

Elsewhere the mite-boxes are limited to the number of classrooms, one being placed on each teacher's desk. A lesson in geography, reading, or history, often suggests a practical example of mission needs, and acts as a stimulant to the children's charity.

IN connection with the above idea, we recommend that children be always exhorted to make their mission gifts acts of self-denial, through the sacrifice e. g., of candy or a carfare.

* *

A PERPETUAL membership in the Lyons Society for the Propagation of the Faith may be secured in return for an offering of at least forty dollars. Such a membership may be applied to the benefit of the living or dead. The offering may be made either at one time or in several smaller gifts, provided that these accumulate to the full amount within a year.

* *

THE Propagation of the Faith Cause has lost good friends in the lately deceased pastors of Brockton and Lowell. Already from Japan we have received expressions of sympathy and promises of prayers for Fr. James Kelly, who, it is now well known, benefited the Osaka mission regularly every month out of his own resources.

Prayers have been since requested from our missionaries and their flocks for the Rev. Michael Ronan, the venerable and truly loved pastor of St. Peter's Church in Lowell. Fr. Ronan welcomed and entertained many a passing missionary and his church was always open to the Diocesan Director whenever he wished to make an appeal for promoters in the world-wide cause.

* *

OF the late Fr. Cusack of Chelsea, we have already written elsewhere. He, too, was a friend of the missionaries and both in Hudson and Chelsea lent his strong encouragement to their support. Even after the disastrous conflagration which destroyed the church in Chelsea, the remaining promoters were kept together and their offerings returned to the Diocesan Office. May God give speedy and eternal rest to these priestly souls!

* *

A request has been made for a small chalice to be used at a summer mission station along the Massachusetts coast. The priest in charge will be most grateful.

* *

From various sections of the United States and occasionally from foreign countries appeals are made to the Reverend Clergy to Religious Communities and to individuals among the laity. The Diocesan office is the authorized channel of missionary contributions and the Director will gladly give information regarding the appeals and will forward all offerings. In this way the interests of the charitably disposed can be best safeguarded.

OUR readers are asked to pray for the benefactors whose names we print below:

Rev. M. Ronan, P. R.	Mrs. M. Carney,
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Catherine Bird,	Malachi Quinn,
Elizabeth Driscoll,	James Burke,
James McDonnell,	Catherine Buckley,
Mrs. Mary Lally,	Patrick McGovern,
Mrs. C. Brennan,	Mrs. Annie Felix,
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Patrick Hargadon,	Bridget Clavin,
Callaghan McCarthy,	Margaret Landy,
Thomas Hunt,	Mrs. McCarthy,
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Mary Donovan,	Alice McDermott,
Richard Hoey,	Grace O'Hara,
Francis Hardy,	Mrs. B. Ford,
Margaret Murphy,	Thomas A. Graham,
James McCarthy,	Cath. Moriarty,
Edward Norley,	Edw. Blake,
Ellen McCarthy,	John Quinn.

Legacies should be made out to the Boston Diocesan Director for the Propagation of the Faith. Headquarters: Cathedral Residence, Boston, Mass.

* *

WE cannot insist too strongly on the need of prayer,—for the missionaries, for their flocks, for vocations to the apostolate and, last but not least, for a widening knowledge and deeper appreciation in America of the Church's universal mission.

* *

A MOTHER writes for one of our mite-boxes, saying that she has three little ones whom she desires to train to a love for the missions. To this end she shows them the photographs of foreign children and of our missionaries which appear in THE FIELD AFAR, and, in her own way, tells them the story of struggles in remote districts. She adds: "We are poor people and I don't expect to have much more than what pennies the children will put into the little box, but if I can keep it until Christmas, we will do something, and every little helps."

God bless such souls!

OUR SEARCH FOR BOOKS.

IN our search for any kind of publications in English, bearing on the subject of Catholic foreign missions, we sent to Catholic booksellers in this country and Great Britain the following notice, enclosing a list taken from the June number of THE FIELD AFAR:

Gentlemen:

Enclosed you will find a list of books bearing on the subject of Catholic Foreign Missions. If among your publications there are any which we have omitted, we should be glad to get the title and price.

We heard in reply from Benziger Bros., of New York; H. L. Kilner & Co. of Philadelphia; M. H. Wiltzius & Co. of Milwaukee; and P. J. Kennedy & Sons of New York; and all four practically admitted that they carried no such books. One firm sent a catalog of supplies for a parish mission. Another wrote—"We have no books bearing on the subject of Catholic Missions." A third—"We publish no book whatever of this description." A fourth mentions a few works on Indian missions in the United States, and two small books on Japan (one a damaged copy of Cecilia Caddel's Missions in Japan. In this issue of THE FIELD AFAR we print anew our list with a few additions, and we shall be grateful for further information.

* *

FR. PROSPER DELPECHE of the Paris Seminary for Foreign Missions has composed an admirable hymn in honor of the Blessed Théophane Vénard. It has fifteen strophes.

* *

FROM the Paris Seminary for Foreign Missions we have received a small pamphlet entitled "*Les Trentetrois Bienheureux*," which gives brief accounts of all the martyrs, European and Oriental, beatified recently along with Théophane Vénard. The illustrations in this little work are numerous. They are made from woodcuts and the scenes depicted are interesting although the faces are as a rule poorly reproduced.

* *

FOR a long time we have been trying to get a line on Catholic work in Labrador, and incidentally on other kinds of missionary efforts in that barren land.

"Where the Fishers Go," the new book by the Rev. P. W. Browne, published by the Cochrane Company of New York will serve this purpose admirably. Fr. Browne is a member

of the Historical Society of Nova Scotia and has a personal knowledge of the people and places about which he writes. The work is in one volume 8vo and has nearly 200 illustrations. It sells for \$2.00. Read these attractive headings:

- i—En route to the Fishers' Land.
- ii—First Explorers.
- iii—L'Ancien Regime.
- iv—The Esquimaux.
- v—The Algonquins (Montagnain Naskapis).
- vi—Struggle for Supremacy.
- vii—The Adventurers.
- viii—The Harvest.
- ix—The Fishers.
- x—The Genus Mercator.
- xi—The Trader.
- xii—The Great Company.
- xiii—The Moravians.



CATHOLIC MISSIONARIES IN THE WOODS OF KOUANG-TONG.

(Photo by F. Bourdin D'Arcy.)

- xiv—The Missionary.
- xv—The Doctor.
- xvi—Wrecks and Wreckers.
- xvii—Some pages of Odds and Ends.
- xviii—Testimony of the Rocks.
- xix—Forest and Stream.
- xx—The Hunter's Paradise.
- xxi—The Feathered Tribe.
- xxii—Fresh Fields and Pastures New.
- xxiii—Bonne Esperance to Battle.
- xxiv—Battle to Domino.
- xxv—Domino to Indian Harbor.
- xxvi—Indian Harbor to Hopedale.
- xxvii—Farthest North.
- xxviii—How to reach the Coast.

For ten new subscribers we will send to any address "A Modern Martyr."

Through occasional gifts, made for the purpose, The Field Afar is going at present to 160 missionaries in different parts of the world.

Most of these missionaries are on our list of correspondents and their letters are always welcome. It is impossible to publish all such letters however interesting, in this little paper which is not only limited in its number of pages but appears only once in two months.

Through the medium of other publications, therefore, notably the Pilot, the Sacred Heart Review and the Providence Visitor, to all of which we contribute weekly, the contents of these previous letters from the remote fields will be made known.

SO long as possible, and until Catholic publishers become alive to the growing demand for English books on Catholic Missions, we shall try to keep on hand what few works on this subject have been produced. At present we quote the following:—

IN ENGLISH.

BOOKS ON FOREIGN MISSIONS.

	PRICE
Christian Missions, by Marshall, 2 vols., net.	\$3.00
Travels in Tartary and Thibet, China, by Huc, 2 vols., net.	2.00
The Lepers of Molokai, Stoddard.	postpaid .75
St. Francis Xavier	.65
Théophane Vénard (A Modern Martyr)	1.00
Just de Bretenières	1.00
Thoughts from Modern Martyrs (cloth)	.50
" (leather)	.75
'Love Your Enemies' (A Tale of the Maori Insurrection)	postpaid .50
'Prince Arumagani' (A Tale of India)	.50
'Maron' (A Youth of Lebanon)	.50
'The Queen's Nephew' (A Story of Early Japan)	.50
'The Cross in Japan' (Cecilia M. Caddell.)	net. .75
Japanese Martyrs (Fr. Broeckhaert, S. J.)	net. .75
Laurentia (A Tale of Japan)	net. .75
Dominican Missions and Martyrs in Japan, by Bertrand Wilberforce, O. P., net.	.40
'Three Indian Tales'	.50
Pauline Marie Jarico (A Worker for Missions).	1.45

PAMPHLETS ON FOREIGN MISSIONS.

	PRICE
Foreign Missions, by Fr. Ahaus (A reprint from The Month)	\$0.10
The Mission Field of the Nineteenth Century, by Card. Moran	.05
The Catholic Foreign Mission Field	.05
Catholic Foreign Missions	.05
English Catholics and Foreign Missions	.05
A Sister of Charity in China	.10
Chinese Wayside Tales	.05
More Chinese Tales	.05
Cardinal Vaughan	.05
Letters of Théophane Vénard	.05
St. Francis Xavier	.05
Fr. Damien	.05
Catholic Church in Japan	.05
Our First Beatified Martyrs	.05

BOOKS ON AMERICAN MISSIONS.

	PRICE
An American Missionary in Alaska (Fr. Judge, S. J.)	postpaid \$1.00
Across Widest America, by Fr. Devine, S. J.	1.65
Where the Fishers Go, by Fr. Browne	1.50
Sebastian Ralé (An 18th Century Tragedy in Maine)	1.10
Pioneer Priests of North America, by Fr. Campbell, S. J.	...
The Story of a Mission Indian	.35

There is a great mass of French literature and a growing number of German works on the subject of Foreign Missions. We will gladly supply to inquirers lists of such as are already in our possession. The Bureau keeps constantly on hand only its own French publications, namely,—

Le Bienheureux Théophane Vénard
and
Un Martyr de Futuna (Pierre Chanel.)
Price of each, postpaid - - - \$1.00



WHAT SHALL WE PLACE ON THE TABLE?

PERHAPS you know that the English language is a most desirable commodity in China. Books are being printed there in English, for the use of children in schools throughout the Empire. The titles of some of these are "Elementary Ethics" (sold for five cents); "First Readers" (sold for forty cents); various "Hand-books on Scientific Subjects" (sold for forty cents), "Treasure Island," "Robinson Crusoe," Irving's "Sketch book," "Uncle Tom's Cabin," "Arabian Nights," and Sherlock Holmes. A special call has come from Canton to Catholics interested here, for English Catechisms and prayer books, and for any good work bearing on the subject of Christian doctrine. We are also anxious to recommend to the Nazareth Printing Press of Hong Kong, the publication of a Chinese-English catechism, which we believe will be found as useful in China as among the Chinese Catholics and catechumens in America.

"AMERICAN MISSIONARIES WANTED"

St. Mary's Mission House for Foreign Missions.

The Society of the Divine Word opened on February 2nd, last, a Mission House for Foreign Missions at Techny, Ill., to educate candidates for the Society and the Foreign Field.

Applications and requests for further information address to

REV. FATHER RECTOR,
ST. MARY'S MISSION HOUSE,
TECHNY, ILL.

We suggest that whenever our missionaries send any souvenir for the diocesan office, they instruct us by letter that such is on the way and also send us its value. Occasionally articles arrive that are highly appreciated by our visitors who would like to purchase duplicates.

Washington Press

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